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faith in the pages of this magazine has awakened wide and general interest, both among the clergy and laity, and opens the door for a freer discussion of fundamental religious principles, both within and without the Church, than has for many years been tolerated in this country. The different schools of Christian thought and philosophy prevalent in England a quarter of a century ago still exist, with an increasing tendency towards liberalism, as it is sometimes called, and the freedom of intellectual debate; and the division of parties sketched by Miss Cobbe is not at all inapplicable to this country, where, however, the lines of "orthodoxy" are still very finely laid down. Woe be to the clergyman in any of our "orthodox" American churches who should avow the principles of the "Essays and Reviews," or the party which our author describes as the Second Broad Church. The laity in America are content to follow implicitly the leadership of the clergy, and the palæologists, or adherents of the doctrine of a historical revelation and of the old theology, are strong and zealous for "the faith once delivered to the Saints." Nevertheless, many thoughtful men among our preachers and pastors already feel the foreshadowings and questionings indicated in this book, and are "biding the time" when they may speak with boldness words which, if spoken now, would assuredly cause them to be driven ruthlessly from their posts. We have not space to discuss the points raised in this treatise, but can have nothing but respect for the calm, judicial, and spiritual tone of these essays.

### III.

#### DR. A. H. BRADFORD'S SERMONS.

THE modest and manly preface to Dr. Amory H. Bradford's book of sermons just issued\* gives a feeling of expectancy to the reader which is not doomed to disappointment. Dr. Bradford says that "a rational and credible idea of God" "cannot be taught in the schools," and that yet "on clear views of God hang the glory and usefulness of human life." What he proposes in these sermons is to make clear that "God has manifested himself in a form which can be understood by men." By this he means discerned by the spiritual understanding, for, of course, if it could be made clear to the intellect it could be taught in the schools—as it is in a sense, taught. This distinction is important, and leads on to the second great purpose in the author's mind, namely, to show that the "Deity is never far from humanity," and that "the spiritual life is the life of God manifesting itself through the spirits of men." This sufficiently indicates the range of thought in these discourses. Little stress is laid on dogmatic theology, but the lines of discussion run parallel with the received dogmas of the evangelical school. In the sermon on Conditions of Spiritual Sight, we find mentioned Purity of Heart, Sincerity, Obedience, Self-surrender. Among the characteristics of the theological thought of the age the preacher enumerates first, The Supremacy of Christ; secondly, The Fatherhood of God; thirdly, a tendency to discuss duration as distinct from the nature of future punishment; and lastly, a return to the doctrine that Christ's Spirit is to abide in his disciples, leading them into all truth. The discourse on the Incarnation does not give a precise definition of that doctrine; on the other hand, we are told that there is apparently the most sublime disregard in the Bible as to whether the Incarnation and the Atonement are understood or not. "In some unknown way" "omnipresent Deity manifested Himself through a human body." The reader will find in these sermons sensible and practical views of

\* "Spirit and Life: Thoughts for To-day." By Amory H. Bradford, D.D. Fords, Howard & Hurlbert.

Christian life and duty, and of the encouragements and consolation flowing from a humble acceptance of the Christian faith, rather than any strong or striking presentation of doctrine.

## IV.

## THE ENGLISH ARISTOCRACY.

WHOEVER may be the author of the anonymous novel entitled "Aristocracy,"\* it certainly cannot be said that there is any disguise as to his motive and intention. The book is evidently written with the sole purpose of bringing the titled and privileged classes of England into contumely and contempt. When Thackeray drew his pen and ink sketches of the prevailing follies and vices of the *élite*, he at least signed his name, and thereby drew upon himself a great deal of criticism, but this attack is by a hidden assailant. Thackeray had the merit of genius, and his pictures are those of living types of men and women, with enough of light and shade about them to suggest variety of character and temperament. The same cannot be said of this unknown critic. A great and wealthy class of society, like the English aristocracy, stands in need of just such a whole souled and manly critic as the author of *Vanity Fair*, but one hardly gets the impression from Thackeray (as one does from this novel) that as a class the British nobility is entirely composed of men and women unworthy of respect. If the author of "Aristocracy" has drawn his sketches from living men and women—which is quite possible—he has been unfortunate in his associations; if he intends his readers to draw the conclusion that his pictures represent the aristocracy as a whole, we think he has undertaken too much. According to him the English nobleman is a mean, selfish, sensual, sordid, cowardly wretch of a man, and the English noblewoman little if any better. There are only two tolerably respectable people in the group he presents for our study. One of these is an American, a young man who is anything but a typical American, for he appears to be a wandering, aimless kind of a fellow, a man-flirt, the son of a millionaire Californian speculator, with nothing to do but amuse himself and spend his father's money. The other respectable personage is Lady Edith, a younger daughter of the Marquis of Oaktorrington (pronounced Otton), and who seems to have sufficient good sense to despise her relations. She falls in love with the captivating stranger at sight. The other characters are simply abominable, and the picture of fashionable society is that of a sink of corruption and of all kinds of meanness. Our countryman is "a middle-sized young man of eight and twenty," with "close-cropped brown hair" and "a small mustache." His complexion is pale and he wears "tortoise-shell rimmed eye-glasses." He picks up in America a real live lord who has been experimenting as a cow-boy on a Colorado ranch, and does not like it. "My lord" is young, almost penniless, and evidently out of his element, and the millionaire's son takes compassion on him and brings him back to his English home; and, after a series of misunderstandings and predicaments takes back to America the young man's sister. All this is well enough, and possibly some portion of English upper-class society is just what it is here set forth to be. If so, this book is a righteous rebuke; but if the types of aristocracy here represented are only exceptional, then the book is mischievous and malevolent. Let such books as these be multiplied and widely circulated in Britain, and the result, one would suppose, must be to bring about a righteous revolution. With hard times and suffering among the masses, and rampant profligacy in the upper ranks, the day of retribution cannot be far distant. But a more charitable and correct view would be that there are two widely distinct types of people among the

\* "Aristocracy." A novel. D. Appleton & Co.